

A Biblical, Theological and Pastoral Response

EFCA THEOLOGY CONFERENCE 2020

CONTENDING
FOR THE
FAITH

*7 Critical, Contemporary
Doctrinal Challenges*



A Biblical, Theological and Pastoral Response

*All Scripture referenced within this booklet is from the Holy Bible, English Standard Version (ESV).
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GREETINGS IN THE LORD!

We extend a warm welcome to you and are grateful for your presence at the 2020 EFCA Theology Conference.

We are greatly encouraged you have joined us for these few days of learning, reflection and discussion. Your attendance reflects your interest in and commitment to these important and timely biblical and doctrinal themes.

Our conference theme is “**Contending for the Faith – 7 Critical Contemporary Doctrinal Challenges: A Biblical, Theological, and Pastoral Response.**” We are addressing and following up our 2018 Doctrinal Survey. Thanks be to God we remain strongly and thoroughly orthodox and evangelical in belief. We do not take that for granted. And yet, there are also some outliers, which is not completely surprising, even though it is still somewhat distressing. Now is the time to address some of those issues so we retain biblical and theological fidelity and there is no incremental biblical or theological compromise against matters which are of first importance.

The preconference sessions also address two important subjects. The first focuses on the difficult yet important topic of “**Abuse in the Church: A Gospel-Grounded and Godly-Guided Response.**” It is important that we are not only trained in these matters, but also that others know we care about these matters, and especially those who have been abused. The second is “**Women and Ministry Matters,**” in which we affirm women and ministry matter, and we will focus on matters associated with and related to women and ministry.

Within this context of learning, we will experience fellowship in Christ created by the Holy Spirit, and also our shared ministry experiences in the EFCA. We will encourage one another. This is one of the aspects that makes our Theology Conference unique. We will also engage in corporate worship. Grounded in the biblical truth, our appropriate response to God and his Word is worship as expressed together through song, confession, both of sin and the affirmation of the faith once for all entrusted to the saints, and prayer. We will worship God acceptably with reverence and awe. This is one of the ways we live out the reality that theology is best learned and lived in community.

Thank you to **Trinity International University** for the warm welcome they have extended. Please offer your appreciation to President Perrin and all his excellent staff.

We invite you to stop by the foyer to visit with our conference sponsors. **FCMM Benefits and Retirement (FCMM)** assists churches in providing a retirement plan, long term disability insurance, payroll service, and access to group health insurance. Jeff Englin, Jerry Rich, and Ric Stanghelle represent FCMM. Consider making a personal appointment at their booth. **Christian Investors Financial (CIF)** President Paul Anderson, along with Cary Linder, would enjoy greeting you and discussing their services. CIF provides investors with investment options, and churches with loans and services.

There will be a book giveaway at the conclusion of the conference. Fair warning: you must be present to win!

The conference recordings will be available after the conference on the **EFCA Theology Podcast** (efca.org/podcast).

Thank you for attending the 2020 Theology Conference. The conference team is available to assist you with any questions or needs you may have.

Contending for the Faith,

Greg Strand

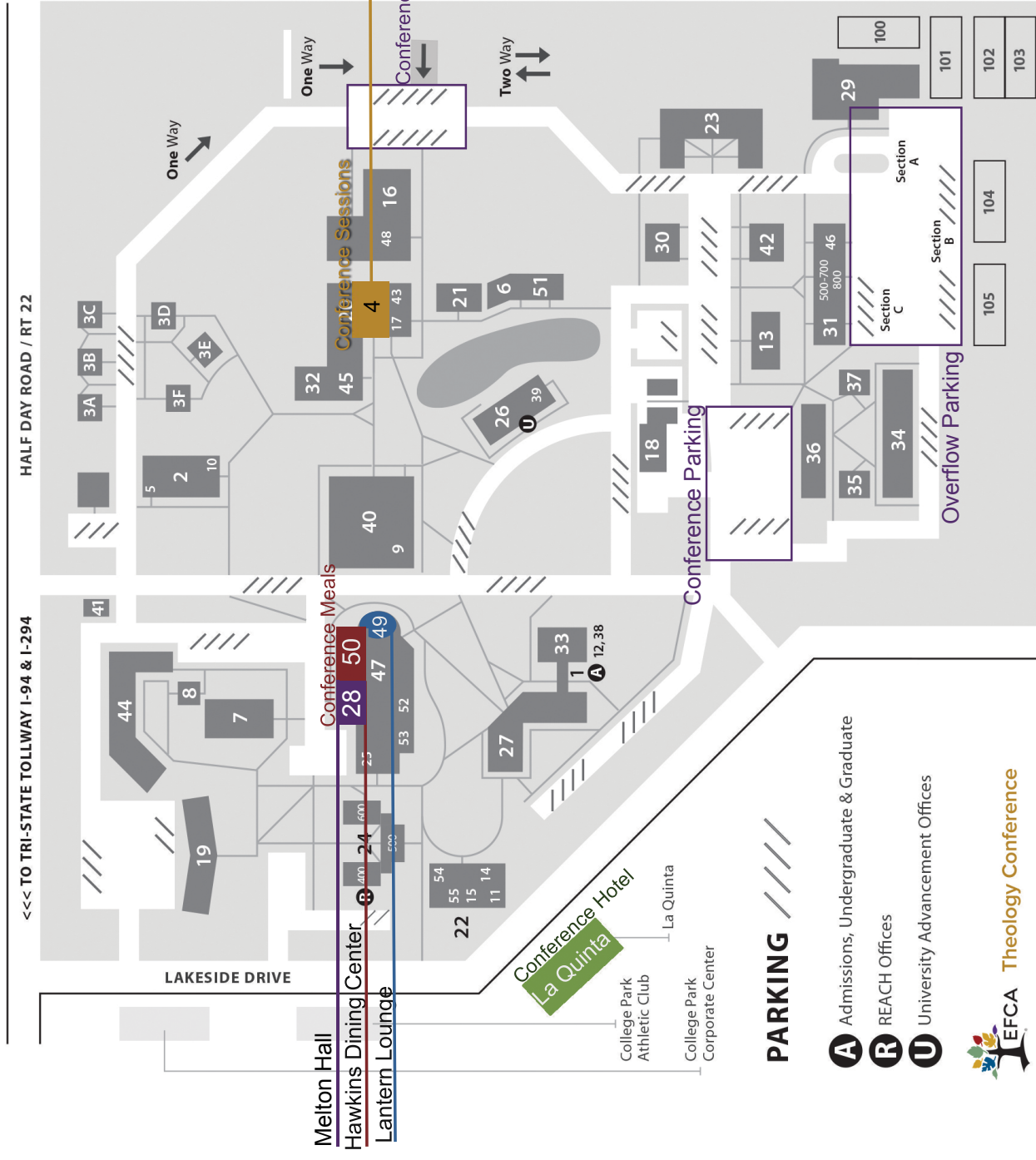
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TRINITY INTERNATIONAL UNIVERSITY / Deerfield, IL / Campus Map



PARKING

- A** Admissions, Undergraduate & Graduate
- R** REACH Offices
- U** University Advancement Offices



NUMERICALLY

BUILDINGS & DEPARTMENTS

- A** Admissions (Petersen Wing - Ground Level) / 1
 2 Aldeen
 3 Apartments A, B, C, D, E, F
 4 A.T. Olson Chapel
 5 Health and Wellness (Aldeen)
 6 Gundersen Building
 7 Carlson Hall
 8 Carlson Hall 111
 9 Henry Computer Lab
 10 Clothes Horse (Aldeen)
 11 Marketing/Creative Services (Lew Center)
 12 Financial Aid (Petersen Wing - Lower Level)
 13 Gundersen Apartment
 14 Graphic Design Studio & Lab (Lew Center)
 15 University Student Success Center (Lew)
 16 Rodine Global Ministry
 17 Human Resources
 18 Facility, Safety & Campus Services
 19 Johnson Hall
 20 Kantzer Wing
 21 Lee Center
 22 Lew Center
 23 Ludwigson Apartment
 24 Madsen Hall/REACH Offices
 25 Mail Services (Waybright Center)
U University Advancement (Mansion)
 27 McLennan Academic Building
 28 Melton Hall (Waybright Center)
 29 Meyer Sports Complex
 30 North Apartment
 31 Owens Hall

- 32 Peterson Academic Wing
 33 Petersen Wing
 34 Quad 1
 35 Quad 2
 36 Quad 3
 37 Quad 4
 38 Records (Petersen Wing - Lower Level)
 39 Rockford Room (Mansion)
 40 Roling Library
 41 Security
 42 South Apartment
 43 Student Accounting
 44 Trinity Hall
 45 Veenstra Wing
 46 Counseling Center / Health Services
 47 Waybright Center
 48 Hinkson Hall (Rodine)
 49 Lantern Lounge (Waybright Center)
 50 Hawkins Dining Hall (Waybright Center)
 51 Center for Bioethics & Human Dignity
 52 Nyberg Exec. Meeting Room (W.C.)
 53 Student Affairs (Lower Level)
 54 Information Technology
 55 Career Services (Lew Center)

FIELDS

- 100 Softball Field
 101 Scharthner Field
 102 Baseball Field
 103 South Fields (2)
 104 Center Field
 105 Leslie Frazier Field

ALPHABETICALLY

BUILDINGS & DEPARTMENTS

- A** Admissions (Petersen Wing - Ground Level) / 1
 Aldeen / 2
 Apartments A, B, C, D, E, F / 3
 A.T. Olson Chapel / 4
 Career Services (Lew Center) / 55
 Carlson Hall / 7
 Carlson Hall 111 / 8
 Center for Bioethics & Human Dignity / 51
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 Counseling Center / 46
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EFCA CONFERENCE SPEAKERS

Preconference Speakers



MIKE SLOAN

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EFCA FAMILY

Women in Ministry Matters

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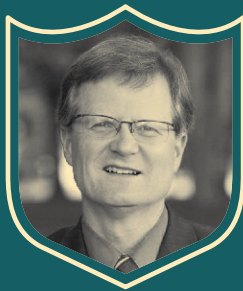
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EFCA THEOLOGY PRECONFERENCE

*ABUSE IN THE CHURCH:
A Gospel-Grounded and Godly-Guided
Response*

Greg Strand

INTRODUCTION

Over the past couple of years, the reports of sexual abuse by pastors and leaders in the church have been grievous beyond words. With the Roman Catholic church, it goes back many years, and yet there are ongoing revelations of more abuse. More recently, reports of abusive behavior from Bill Hybels and Willow Creek have been revealed. Added to this are the reports of sexual abuse in the Southern Baptist Convention (SBC). And these are the ones about which we have heard. Consider the many abuse situations that have not been revealed, the many about whom we have not heard, the many abused who suffer in silence. Although we have no revelations like this in the EFCA of which we are aware, it does not mean it has not and does not happen. Even though we are not the size of a sister denomination like the SBC, it is likely we would have a similar percentage of abusive situations affecting our own EFCA churches.

The numbers of abuse victims are staggering. One is too many. Abuse betrays the gospel we affirm and proclaim. Abuse dishonors the Lord we love. Abuse destroys the well-being and dignity of the innocent victim. Although women are abused more often than men, men are not immune. Statistics reflect the reality that one in four women and one out of six men are sexually abused in their lifetime, while eight in ten women and four out of ten men have experienced some form of sexual harassment in their lifetime. For many, it happened/ happens during childhood. For those so abused, we engage in responsive care, seeking to listen and love. We are also committed to preventative care, which means we must say something about structure, that we want leaders and churches to be safe places where people are loved, cared for, protected and can flourish.

Consider the statistics and what that means in your own local church. Remember those statistics are not just numbers but people, those who have personally been either sexually abused or sexually harassed. With the love of Christ, the indwelling of the Spirit, and the

power of the gospel, we eagerly long to love and care for the abused, and to walk with them to get the help and healing they need in and through Christ.



GOSPEL-GROUNDED AND GODLY-GUIDED

We believe our commitment to the gospel of Jesus Christ, and our desire to love God and love others (Matt. 22:37-39) compel us to address this through information and education. Our concern to affirm and live out the gospel of Jesus Christ for and on behalf of the abused means we will learn how to love and care for them. It also means the abuser must be held accountable for the egregious sin committed against another. With courage and humility, our commitment to inform and educate, to love and hold accountable is intentionally done over and against the common mode of operating as that of ignorance, preservation of the status quo, and arrogance. In the EFCA, we are doing so in two specific ways.

First, we have distributed the book *Becoming a Church That Cares Well for the Abused* to all the key leaders in the EFCA and also to the senior pastors of all our EFCA churches. This was made possible through a generous donation from the EFCA Network. This book is accompanied by a 12-part video series which can be viewed on the Church Cares website. These resources were developed by the SBC after the disclosure of sexual abuse last year among pastors and leaders. “At the end of this training,” they note, “you should be able to say, ‘I know what I should do when there is a report of abuse in my ministry, why I should do it, and how to do it.’”

The second way we will address this is by providing this training session: “Abuse in the Church: A Gospel-Grounded And Godly-Guided Response.” This leadership training will be provided by Mike Sloan, GRACE Director of Safeguarding Certification (Godly Response to Abuse in Christian Environments). Of this training, they write:

Abuse in the church is a systemic issue that calls for a proactive response from leaders. Regardless of our intentions, a passive approach from leaders enables abuse in the local church. The issues involved in confronting abuse are complex and leaders must humble themselves and seek better tools to confront the prevalent and dark reality of abuse in the church. Leaders must work to shift the culture on abuse by engaging the help of all adults in prevention and a culture of accountability. Leaders must reject a culture of silence on abuse and lead churches out of denial and into education for the sake of Jesus and the vulnerable who are at the heart

of his Kingdom. In this training, we will shine a light on the reality of abuse and equip leaders to take the proactive steps that make the difference in preventing and responding to abuse in the local church.

RESPONSE: TEACHING/TRAINING

In this preconference session, we will focus on three key issues related to abuse:

Part 1: Leaders Who Face Abuse in the Church

- Abuse as a Systemic Issue
- Why is Abuse such a Particularly Egregious Sin?
- The Prevalence of Abuse and Basic Dynamics
- Jesus, the Church, and Abuse

Part 2: Leaders Who Shift Church Culture on Abuse

- Reframing Power in the Church
- Confronting Denial and Myths
- Church Dynamics that Work against Prevention
- The Gaps in our Policies

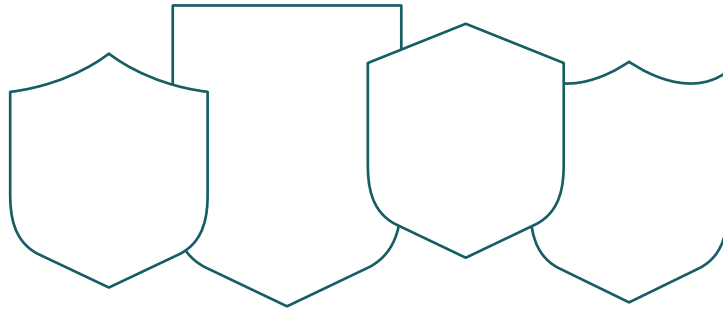
Part 3: Leaders who Prevent and Respond Well to Abuse

- How Abuse Prevention Actually Works
- Reporting Abuse
- Trauma Informed Care for Victims
- Holding Abusers Accountable

CONCLUSION

As leaders in the EFCA, we provide the book and this training for the sake of loving and caring for those who have been abused, for the strengthening of our churches and the prevention of abuse, for the sake of the gospel of Jesus Christ, and for the honor and glory of the Lord. And as we live out the gospel in this way, it is important that others see this matters to the EFCA, and we pray it will result in giving glory to our Father who is in heaven (Matt. 5:13-16).

If you, dear sister, are one of the one in four, or if you, dear brother, are one of the one in six, please speak with someone from our Member Care team or someone you trust to begin to receive the healing and wholeness offered in the gospel of Jesus Christ.





REV. MIKE SLOAN

*Director of Safeguarding Certification Program
GRACE, Lynchburg, Virginia*

Part 1: Leaders Who Face Abuse in the Church

*PART 2: LEADERS WHO SHIFT
CHURCH CULTURE ON ABUSE*

*PART 3: LEADERS WHO PREVENT AND
RESPOND WELL TO ABUSE*

REV. SLOAN'S SELECT BIBLIOGRAPHY

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EFCA THEOLOGY PRECONFERENCE

WOMEN AND MINISTRY MATTERS

Greg Strand

INTRODUCTION

In 1988, the EFCA Conference adopted *Steps Toward Credentialing*, which spelled out the kinds of credentials offered in the Free Church and delineated the expectations and process for obtaining each of the credentials. In the document, for those in qualifying ministries, both men and women can pursue the Certificate of Christian Ministry. The Certificate of Ordination is reserved for men.

WOMEN AND MINISTRY MATTER

It is fundamental and fundamentally true to affirm *women and ministry matter*. Both women and ministry matter! It is also important to focus on and discuss women and ministry matters, that is, matters associated with and related to the questions of women and ministry. This will be the focus of our session.

Some might wonder why we are addressing this again, since our 2012 Theology Conference addressed this topic under the title, “Understanding the Complementarian Position: Considering Implications and Exploring Practices in the Home and the Local Church.” The reason it was addressed then is that many did not know this was the EFCA Conference approved position for ordination. Additionally, there had been various understandings not only of the position, but also of how the position is lived out and applied. We were committed to give a biblical exposition of our position so that we had a clearer sense of what it means, to affirm our EFCA position, and to guide conversation regarding application, giving expression to the various ways the position is lived out in the home and in our churches.

Even though we addressed this topic biblically and theologically in 2012, there is much that has happened since 2012 that led us to believe it is important to have this discussion again. Our focus in 2012 was on the biblical and theological exposition and explanation of our complementarian position on ordination. With that as our foundation to our preconference, we will focus on how this truth is lived out in ministry in the context of the local church.



DOCTRINAL SURVEY

In the 2018 EFCA Doctrinal Survey, sent to all senior pastors of EFCA churches and all those credentialed in the EFCA, there were a couple of questions asked about “women in ministry in the local church.” Although not exhaustive, these responses are an important data point reflecting “a select group of the EFCA, those most often responsible for biblical and doctrinal teaching in the local church in the EFCA.”

Based on the survey results, including the many comments, we remain strongly complementarian, viz., “there ought to be some differences in ministry roles based on gender”: complementarian (90.4%); egalitarian (8.2%); other, either undecided or in process (1.4%). Here is the summarizing comment:

The survey respondents strongly affirmed the complementarian position, including those who responded “other.” In the comments written by those who checked “other,” a majority affirmed there are “some differences in ministry roles.” However, the comments also made clear how this commitment is specifically understood, delineated, and lived out in ministry is an important and necessary discussion to have. There is much more that can and should be done related to women in ministry, which can and should be done without compromising convictions. Additionally, there are some concerns with both functional egalitarianism and traditional complementarianism as this is lived out in ministry. In sum, it could be said we are both prescriptively complementarian, i.e., based on the Conference decision in 1988, and we are descriptively complementarian, i.e., it is the majority view of our

pastors and credentialed leaders as evidenced in the survey. Furthermore, the strong commitment and trend, including those who are younger, remain complementarian.

WOMEN AND MINISTRY MATTERS

As noted above, we are focusing on matters associated with and related to the questions of women and ministry. This is a family discussion, with no outside speakers. If our 2012 discussion focused primarily on the biblical and theological exposition of our Conference decision, our focus in this preconference session is a family discussion about living out the view practically in the context of a local church.

As stated in numerous comments in our doctrinal survey, many acknowledged the need of having a discussion, of having some guidance of how practically to apply and live out the complementarian position. While affirming the foundational principle of this position, there are various ways it is applied in local churches, without compromising convictions.



OUR FAMILY DISCUSSION

In our family discussion, it is important to remember these five matters.

First, though this will not be discussed since it was the focus of our 2012 Theology Conference, our discussion is grounded in the Conference's decision regarding the complementarian view as it relates to ordination.

Second, we acknowledge and recognize there is strong agreement on the principle, there are differences of opinion among our pastors and in our churches regarding application.

Third, we are committed to help pastors, ministers and leaders think through what the issues are and where the lines and limitations and pathways might be (this discussion is necessary for all who affirm "there ought to be some differences in ministry roles based on gender").

Fourth, we affirm women, we affirm women for ministries, and we affirm ministries for women, and in this context we seek to expand and broaden what can and should be encouraged and fostered in ministry, including leadership and teaching roles, without

compromising convictions, on the one hand, and without unnecessarily limiting expressions of ministry, on the other.

Finally, as we engage in discussion, we will reflect love for God and love for others (Matt. 22:37-39). In fact, we will do this as we “give preference to one another,” we “honor one another above yourselves,” and we “outdo one another in showing honor” (Rom. 12:10). We pray that we will be led by the Spirit (Gal. 5:18), bearing the fruit of the Spirit (Gal. 5:22-23), and exuding an aroma of Christ (2 Cor. 2:14-17). And based on our experience of living out this truth in our family discussion, might this be a model for how this can also be done in the context of the local church.

CONCLUSION

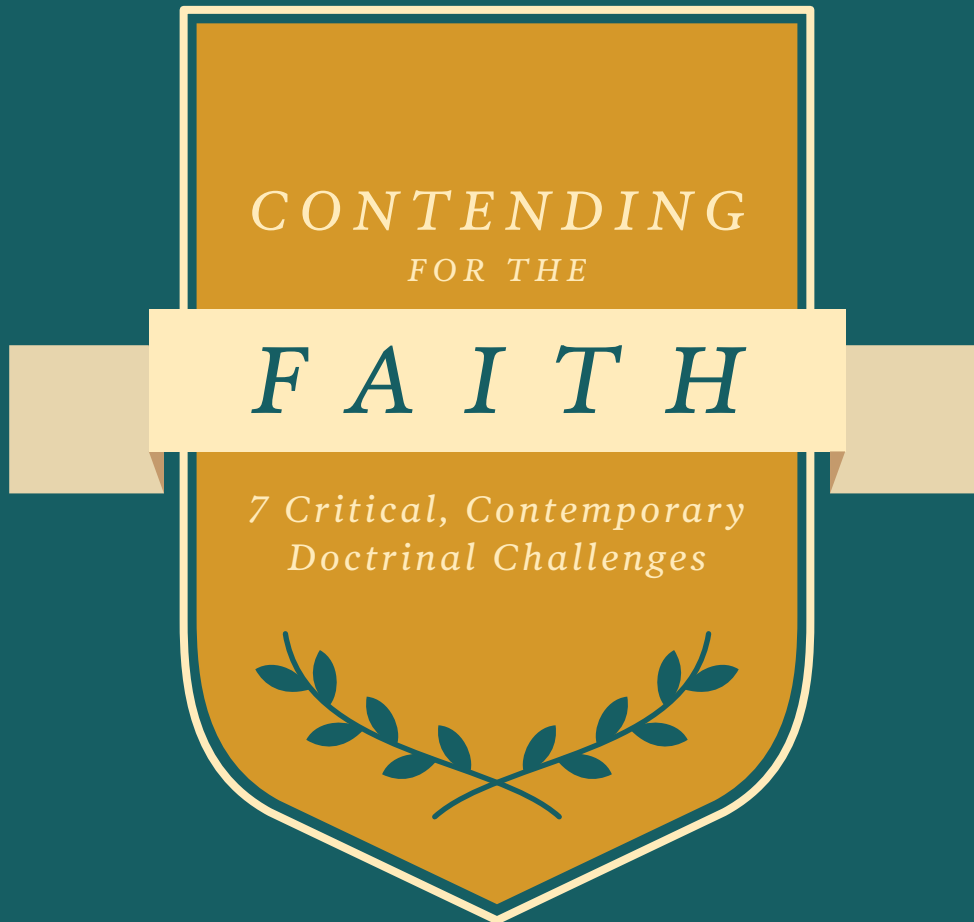
Might it be so, to the glory of God, for the honor of Christ, the Head of the church, for the spiritual vibrancy and spiritual well-being of local churches, and for our good.





WOMEN AND MINISTRY MATTERS

EFCA THEOLOGY CONFERENCE



A Biblical, Theological and Pastoral Response

GREG STRAND

*Executive Director of Theology & Credentialing
Evangelical Free Church of America, Minneapolis, Minnesota*

INTRODUCTION

When the EFCA Conference adopted our 2008 Statement of Faith (SOF), the EFCA Board of Directors (BOD) affirmed a “process for safeguarding our spiritual heritage.” One aspect of this process was to receive an annual theology update. Another aspect was to conduct a doctrinal survey every five years. The first survey was conducted in 2013. It was a way the BOD sought intentionally to value and safeguard the vital role of the Bible, theology, and doctrine in the Christian life and the church for those in the EFCA.

Our second doctrinal survey was conducted at the end of 2018, with an assessment and evaluation completed in 2019. The survey was conducted for informational purposes, to discern a doctrinal “pulse” from a select group, those most often responsible for biblical and doctrinal teaching in the local church and in the EFCA. The 49-question survey was sent to all senior pastors and all those credentialed in the EFCA, which consisted of 3,000 individuals, with 1,509 responding, which represents 50.3%. This is an excellent response rate, especially remembering this 49-question survey takes about 20-30 minutes to complete. In addition to completing the survey, 8,341 comments were made by respondents.

Through the doctrinal survey we seek to determine how strongly our SOF is affirmed. Additionally, we are also interested to learn where there are doctrinal weaknesses or theological aberrations, how many doctrinal outliers there are and on what Articles and doctrines. This enables us to discern what issues need to be addressed and where instruction is needed, what biblical and theological issues and trends are affecting us, with possible trajectories, and what resources we should provide to retain our biblical and theological convictions and commitments to doctrinal fidelity and faithfulness.

DOCTRINAL SURVEY

For our Theology Conference, we are addressing and following up the 2018 Doctrinal Survey. Thanks be to God we remain strongly and thoroughly orthodox and evangelical in belief. We do not take that for granted these days. And yet, there are also some outliers, which is not completely surprising, even though it is still somewhat distressing. Our strong sense is that now is the time to address some of those issues with some outlier responses so that there is no incremental biblical or theological compromise against those matters which are of first importance.



After reading and evaluating the doctrinal survey, including all the comments, we made some general assessments.

1. We remain strongly committed to the essential doctrinal truths espoused in our SOF. It remains strong because of our unwavering commitment to the inerrancy, infallibility, authority, and sufficiency of the Scriptures.
2. We remain strongly committed to the outworking of the Christian faith on some of the major moral and social issues of the day.
3. We have a few doctrinal and moral outliers.
4. In addition to a strong commitment to biblical and doctrinal fidelity and faithfulness, there is also a strong commitment to our ethos, living with the “significance of silence,” the two primary issues that describe the uniqueness of the EFCA.
5. Through the years we have addressed many of the doctrinal and moral issues in Theology Conferences and at EFCA One.
6. There remains an ongoing need to address the issues raised in the doctrinal survey, which will be somewhat accomplished through providing teachings and resources. This is one of the reasons for conducting the survey, to hear and learn from pastors, ministers and staff what resources they need in order to shepherd the people of God faithfully. It is both helpful and important to remember that *Evangelical Convictions* is the “theological exposition” of our SOF, so it is the best resource to learn about our SOF.
7. As an immediate response, the survey questions asked in the doctrinal survey are available so they can be asked of pastoral staff, elders, leaders, or possibly even members. Based on what is learned, pastors and/or elders may develop a teaching series to address areas of needed growth based on the specific results of the survey. Additionally, this Theology Conference will address some of the key doctrinal issues raised in the survey.



CONTENDING FOR THE FAITH

With our focus on the doctrinal survey, and with the assessment reflecting we remain strongly grounded in biblical and theological truth, we concluded most need to be reminded of these truths, or stated another way, these truths need to be reinforced in the lives and ministries of our pastors, ministers and leaders. Because the survey also revealed a few doctrinal outliers among us, it was important to restate these truths to address these issues now to prevent biblical and theological drift.

In the present day, there are many pressures pushing against these truths, with influences from progressive evangelicals and theological liberals, and sexual revolutionaries, and from the culture in general. There are temptations to soften, to concede, to accommodate, to capitulate, to become relevant, among many others. So we are in this day, contending for the faith once for all entrusted to the saints, thus the title of our conference: “Contending for the Faith — Seven Critical Contemporary Doctrinal Challenges: A Biblical, Theological, and Pastoral Response.”

Our conference theme is guided by the words written by Jude in the first century: “Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ” (vv. 3–4). Jude was eager to discuss the joys and glories of salvation, that which they shared because of the work of Christ and the application of that work by the Holy Spirit. And yet, even though it is always right and appropriate and timely to discuss the blessings we receive and experience in our salvation in Christ, there are times when other pressing issues must be addressed, which actually affect or undermine the truth and reality of salvation and all that entails. This is the historical context in which Jude lives and writes, and we also believe today is that day for us.

In addition to being exhorted to “contend for the faith” (v. 3), believers are also to “build yourselves up in your most holy faith” (v. 20). As pastors, ministers and leaders, we are entrusted with the “faith once for all entrusted to the saints.” This is the truth, the gospel with which we have been entrusted. It is not ours to create or change. It is received and believed and affirmed and passed on. We also build ourselves up “in your most holy faith.” While we engage in contending for and building up in the faith, we also extend “mercy to those who doubt” (v. 22) the truth, and we “save others by snatching them out of the fire” (vv. 23a).

SPEAKERS AND TOPICS

Not only is this conference a follow up to our doctrinal survey, it is also a time to contend for the faith, to be built up in the faith, and to be reminded of the importance of snatching from the fire those who doubt.

We are grateful to be able to gather with other EFCA pastors and leaders, and we are eager to learn from our excellent and eminently capable speakers, those with whom we will “contend for the faith once for all entrusted to the saints.” As we consider titles, it is important we not only consider the title, which is somewhat general, but also the subtitle, as it becomes more specific, and which focuses on the particular issue for which we must contend.

The Doctrine of God: The Trinity and Classical Theism — Fred Sanders

“The Doctrine of God” is affirmed in Article 1 of our SOF, along with the specific and unqualified affirmation of his eternal existence “in a loving unity of three equally divine Persons: the Father, the Son and the Holy Spirit.” The doctrine of God is foundational to all of theology, and there are many issues raised today in relation to theology that challenge the biblical and historical understanding of God. Here are the issues addressed in this lecture: the doctrine of the Trinity, immanent and economic, simplicity, the eternal generation of the Son, the discussion and debate about the eternal functional subordination of the Son (EFSS)/ eternal relational authority-submission (ERAS), “the outward works of the Trinity are indivisible” (*opera trinitatis ad extra indivisa sunt*), and other ways the doctrine of God is being questioned, reinterpreted and/or denied today.

The Doctrine of the Scriptures: Authority, Clarity, and Sufficiency — Graham Cole

“The Doctrine of the Scriptures” is affirmed in Article 2 of our SOF, and in addition to affirming the inspiration and inerrancy of the Scriptures, we also affirm the “authority, clarity, and sufficiency” of the Scriptures. Although some affirm inerrancy today while speaking and living in a way that undermines its authority and sufficiency. Here are the issues addressed in this message: how we understand and affirm the two testaments and one Bible, how we move from the Bible to theology engaging in theological theology, how we respond to the notion of “pervasive interpretative pluralism,” how it is that God speaks to

us today and the sufficiency of the Scriptures, how we identify and respond to a progressive evangelical hermeneutic, the new liberalism of the day, such that that which has previously been considered sinful is now reinterpreted to be considered approved, e.g., homosexuality and same-sex marriage. Is there such a thing as *status confessionis*, and does this new progressive evangelical hermeneutic and understanding of the Bible fall prey to the same conclusion and condemnation of the liberalism Machen condemned as another religion?



The Doctrine of Humanity: Imago Dei, Embodiment, Identity, and Human Sexuality — Gregg Allison

“The Doctrine of Humanity” is affirmed in Article 3 of our SOF, and it also emphasizes some of the key truths of what it means to be created in the image of God and the entailments that we are created beings, things like “the *imago Dei*, embodiment, identity, and human sexuality.” Some of the major cultural pressure points are found pressing against this doctrine. Here are the issues addressed in this message: the image of God (*imago Dei*) and human dignity, what the image means for the body and soul and the intrinsic goodness of the body, the significance of being embodied, what this means for identity, what it means for human sexuality, what it means for racial issues, and how the fall has affected this, and as a result of the fall how these issues are manifested during the present day. How do we think about such matters and respond to them?



The Doctrine of Salvation: Penal Substitution — The Heart of the Atonement — Steve Wellum

“The Doctrine of Salvation” is affirmed in Article 5 of our SOF, and “penal substitution,” or penal substitutionary atonement (PSA), is the “heart of the atonement.” This is one of the key doctrines in which one’s understanding of God will be expressed. Some pit God the Father over against God the Son, as if this is a form of divine child abuse. Here are the issues addressed in this message: why this doctrine is central to our understanding of God, why it is essential to God and his redemptive historical plan to redeem a people for himself, why it is necessary to the salvation of individuals, why PSA is central and essential to our understanding of the Scriptures, with PSA being at the heart of the atonement how we understand other truths of the atonement in relation to PSA, and how and why it is being questioned, reinterpreted and denied today.



The Doctrine of the Church: The People of God, Public Theology, and Politics — Thabiti Anyabwile and Jonathan Leeman

“The Doctrine of the Church” is affirmed in Article 7 of our SOF, and Christian Living, orthopraxy, is affirmed in Article 8 of our SOF, with the “people of God” picking up another image of the church of Jesus Christ, that we are not only the true church, but that entity finds expression and is manifest in local churches. As the people of God, we live our lives together as the people of God and in the world, being in but not of the world. One of the ways that is expressed is through our political engagement. Here are the issues addressed in this message: How is the mission of the church related to public theology, or engaging with culture, or to the State (and the relationship between the church and the State)? How does the individual Christian’s responsibility reflect or parallel the church’s responsibility? How do we move from orthodoxy to orthopraxy in this realm? Is it even possible to agree on foundational and fundamental truths about the people of God, the church, and that the people of God are salt and light in the world, and yet discuss and disagree on public theology, and engagement in the public and political realm? Since this will be a contentious election year, how should/might we lead the people of God in the churches where we pastor to think rightly about our role in the political process?



The Doctrine of Christ: The Exclusivity and Necessity of Jesus Christ — Harold Netland

“The Doctrine of Christ” is affirmed in Articles 4 and 5 of our SOF, and these important truths of Christ’s “exclusivity”, that is, salvation exclusively through the Lord Jesus Christ, and the “necessity” of believing in the Lord Jesus Christ in order to be saved are affirmed in a number of Articles in our SOF. What we affirm about Jesus’ exclusivity and the necessity to believe in him are considered arrogant and spiteful in today’s culture, as inclusivism, pluralism, relativism, and universalism are considered the new dogma, making Christians cultural heretics. Here are the issues addressed in this message: the exclusivity of Jesus Christ and the necessity of hearing and responding to the gospel of Jesus Christ, inclusivists who affirm exclusivity but deny necessity, why these truths are being questioned, softened, reinterpreted and/or denied, and the attraction of inclusivism and pluralism and its wide path, the theology of religions, and why these “options” are attractive to many today.



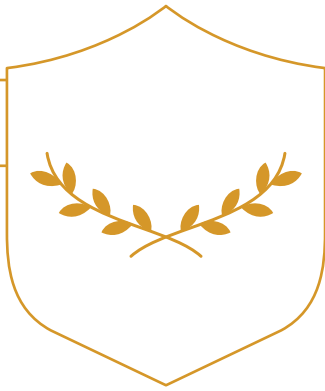
The Doctrine of Hell: Eternal Conscious Punishment — D. A. Carson

“The Doctrine of Hell” is affirmed in Article 10 of our SOF, and specifically and explicitly so is “eternal conscious punishment.” There are few doctrines that have experienced so great a shift since the rise of modern theology than the doctrine of eternal conscious punishment, and there is no doctrine more offensive to contemporary sensibilities than this truth. A person’s understanding of this doctrine is often the corollary to other more central doctrines related to many other doctrinal truths such as God, Christ, sin, and salvation. In many ways, the biblical and historic doctrine of eternal conscious punishment stands for everything the contemporary culture rejects. Here are the issues addressed in this message: the truth of eternal conscious punishment, why it is essential, how it is organically connected to many other crucial doctrines, how it has moved from being affirmed as a cardinal doctrine to one that is just an option, and why it is being questioned, softened, reinterpreted and/or denied.

CONCLUSION

We give thanks to the Lord the EFCA remains strongly committed to biblical truth and doctrinal fidelity. We are thankful you are here to learn and grow. We pray we will be “built up in the faith,” so that we are enabled/equipped to “contend for the faith,” and we will be emboldened to speak and live this faith “once for all entrusted to the saints” and by this means help those who doubt and save others out of the fire.





DR. FRED SANDERS

*Professor and Associate Dean of Torrey Honors,
Biola University, La Mirada, California*

The Doctrine of God: The Trinity and Classical Theism

DR. SANDERS' SELECT BIBLIOGRAPHY

Dolezal, James. *All That is in God: Evangelical Theology and the Challenge of Classical Christian Theism*. Grand Rapids: Reformation Heritage, 2017.

Nazianzus, Gregory. *On God and Christ: The Five Theological Orations and Two Letters to Cledonius*. Yonkers: St. Vladimir's Seminary Press, 2002.

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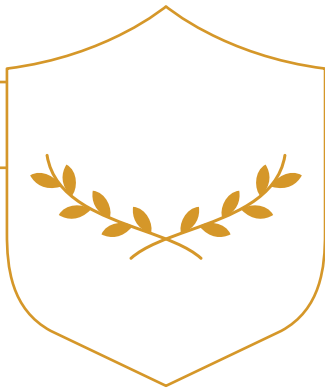
The Doctrine of the Scriptures: Authority, Clarity, and Sufficiency

DR. COLE'S SELECT BIBLIOGRAPHY

Carson, D.A., ed. *The Enduring Authority of the Christian Scriptures*. Grand Rapids: Eerdmans, 2016.

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DR. GREGG ALLISON

Professor of Christian Theology, The Southern Baptist Theological Seminary, and a Pastor of Sojourn Church East, Louisville, Kentucky

The Doctrine of Humanity: *Imago Dei*, Embodiment, Identity, and Human Sexuality

DR. ALLISON'S SELECT BIBLIOGRAPHY

Allison, Gregg R. "Toward a Theology of Human Embodiment." *The Southern Baptist Journal of Theology* 13.2 (Summer 2009): 4-17.

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DR. STEPHEN WELLUM

*Professor of Christian Theology,
The Southern Baptist Theological Seminary,
Louisville, Kentucky and Editor, The Southern
Baptist Journal of Theology*

The Doctrine of Soteriology: Penal Substitution – The Heart
of the Atonement

DR. WELLUM'S SELECT BIBLIOGRAPHY

Beilby, James K. and Paul R. Eddy, eds. *The Nature of the Atonement: Four Views*. Spectrum Multiview Books. Downers Grove: InterVarsity Academic, 2006.

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Wellum, Stephen. *Christ Alone – The Uniqueness of Jesus as Savior: What the Reformers Taught...and Why It Still Matters*. Five Solas Series. Grand Rapids: Zondervan, 2017.



REV. THABITI ANYABWILE

*Pastor of Anacostia River Church, Washington, DC,
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DR. JONATHAN LEE MAN

*Editorial Director for 9Marks series of books and
9Marks Journal, Washington, DC*

*The Doctrine of the Church: The People of God, Public Theology,
and Politics Relation to the State*

REV. ANYABWILE AND DR. LEEMAN'S SELECT BIBLIOGRAPHY

- Benne, Robert D. *Good and Bad Ways to Think about Religion and Politics*. Grand Rapids: Eerdmans, 2010.
- Fitch, David E. *Faithful Presence: Seven Disciplines That Shape the Church for Mission*. Downer's Grove: InterVarsity, 2016.
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- Leeman, Jonathan. *How the Nations Rage: Rethinking Faith and Politics in a Divided Age*. Nashville: Thomas Nelson, 2018.
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FELLOWSHIP, SHARE AND PRAYER QUESTIONS

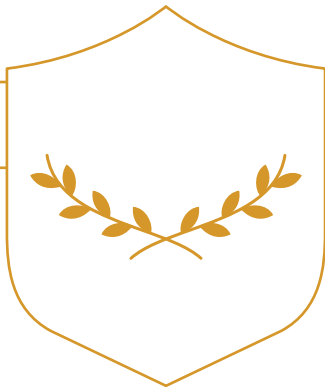
What have you learned from the messages, how are you processing, and what questions remain or what issue(s) needs to be pursued further?

What are your greatest joys and/or challenges in your family and in the ministry?

How are you doing in the spiritual disciplines and living a life of holiness, a long and faithful obedience in the same direction?

What are major decisions before you this coming year, personally and in ministry?





DR. HAROLD NETLAND

*Professor of Philosophy of Religion and
Intercultural Studies, Trinity Evangelical Divinity
School, Deerfield, Illinois*

The Doctrine of Christology: The Exclusivity and Necessity of Jesus Christ

DR. NETLAND'S SELECT BIBLIOGRAPHY

Edwards, James R. *Is Jesus the Only Savior?* Grand Rapids: Eerdmans, 2005.

Edwards provides a very helpful overview of the New Testament witness to the uniqueness of Jesus Christ as the only Lord and Savior. In so doing, he examines issues about the reliability of the NT, whether Jesus regarded himself as divine, and the way to affirm the exclusivity of Jesus as the only Savior in a world of religious diversity, skepticism, and religious pluralism.

Hurtado, Larry. *Destroyer of the Gods: Early Christian Distinctiveness in the Roman World.* Waco: Baylor University Press, 2016.

This is an excellent treatment by a leading NT scholar of the early Christian community's response to the many religious movements of the time. Hurtado clearly points out what was distinctive about the monotheism of the disciples of Jesus.

McDermott, Gerald R. and Harold A. Netland. *A Trinitarian Theology of Religions: An Evangelical Proposal.* New York: Oxford University Press, 2014.

This book provides an overview of contemporary perspectives in the theology of religions by focusing on the importance of a Trinitarian approach to the issues. The centrality of Christology and the importance of maintaining orthodox Christological commitments in the current debates is emphasized.

Netland, Harold A. *Christianity and Religious Diversity: Clarifying Christian Commitments in a Globalizing Age.* Grand Rapids: Baker Academic, 2015.

How should we understand the concept "religion" today? How have modernization and globalization affected religious traditions? In what ways is "Jesus" today a global symbol? Can all religions be "true"? How should disciples of Jesus live in a world of religious pluralism? These are among the issues addressed in this volume.



DR. D.A. CARSON

*Emeritus Professor New Testament, Trinity
Evangelical Divinity School, Deerfield, Illinois,
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The Gospel Coalition*

The Doctrine of Hell: Eternal Conscious Punishment

DR. CARSON'S SELECT BIBLIOGRAPHY

Carson, D. A. *The Gagging of God, 371-404*. Grand Rapids: Zondervan, 2002.

Peterson, Robert A. *Hell on Trial: The Case for Eternal Punishment*. Phillipsburg: P&R, 1995.

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2021 EFCA THEOLOGY CONFERENCE

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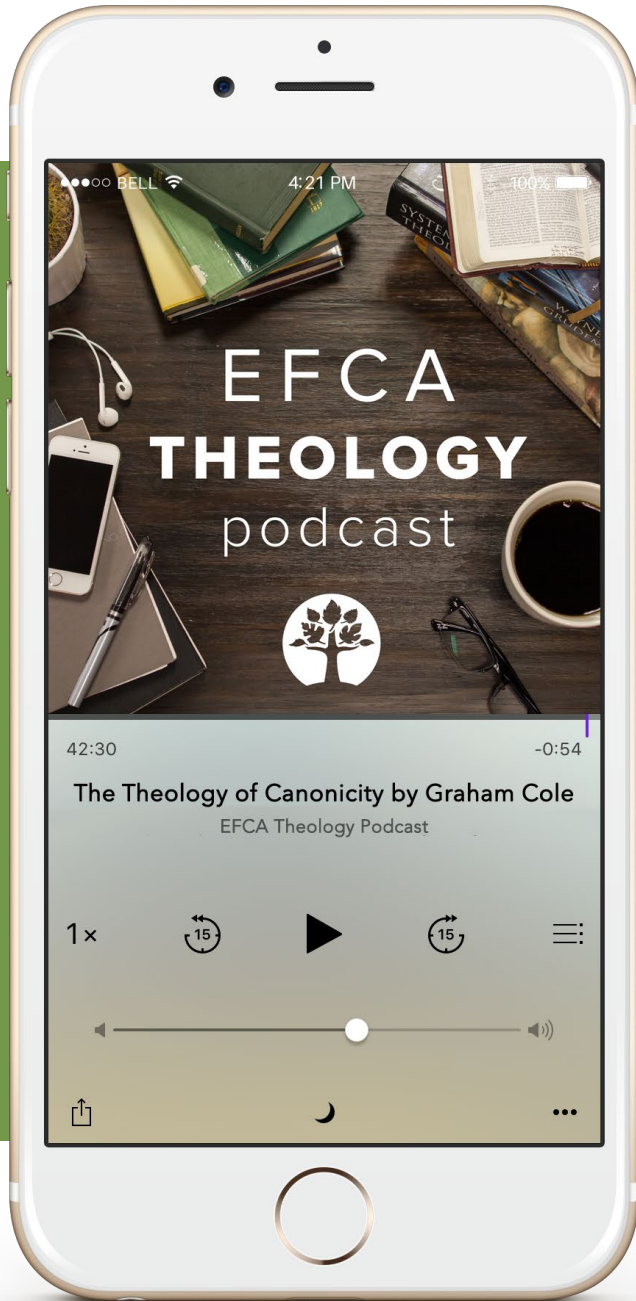
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CONFERENCE SCHEDULE

WEDNESDAY, FEBRUARY 5

8:00 a.m. Registration — *outside Melton Hall, Waybright Center*

Abuse in the Church: A Gospel-Grounded and Godly-Guided Response — Melton Hall, Waybright Center

8:30–8:45 a.m. Welcome, Introductions, and Prayer — Greg Strand

8:45–9:45 a.m. Part 1: Leaders Who Face Abuse in the Church — Mike Sloan

9:45–10:00 a.m. Break

10:00–11:00 a.m. Part 2: Leaders Who Shift Church Culture on Abuse — Mike Sloan

11:00–11:15 a.m. Break

11:15 a.m.–Noon Part 3: Leaders Who Prevent and Respond Well to Abuse — Mike Sloan

Noon–1:30 p.m. Lunch — *Hawkins Dining Center*

Note: Conference moves to ATO Chapel (TIU)

Women and Ministry Matters — ATO Chapel

1:30–1:45 p.m. Welcome and introduction — Greg Strand

1:45–2:45 p.m. Session 1

2:45–3:00 p.m. Break

3:00–4:00 p.m. Session 2

4:00–4:15 p.m. Break

4:15–5:15 p.m. Session 3

5:15–6:30 p.m. Dinner — *Hawkins Dining Center*

CONFERENCE SCHEDULE

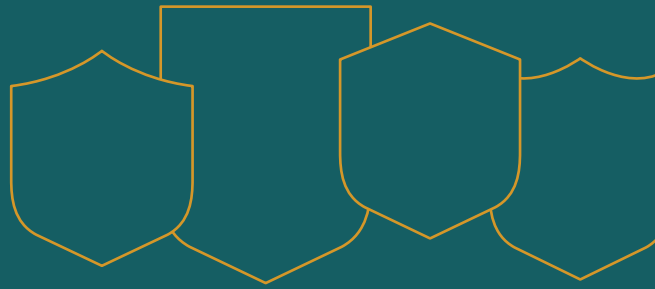
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Contending for the Faith — 7 Critical, Contemporary Doctrinal Challenges: A Biblical, Theological and Pastoral Response

- 6:30–6:45 p.m. Scripture and worship
6:45–7:00 p.m. Greeting — Nicholas Perrin
7:00–7:15 p.m. Introduction — Greg Strand
7:15–8:30 p.m. Teaching session 1 — The Doctrine of God: The Trinity and Classical Theism — Fred Sanders
8:30 p.m. Dismiss with announcements for Thursday

THURSDAY, FEBRUARY 6

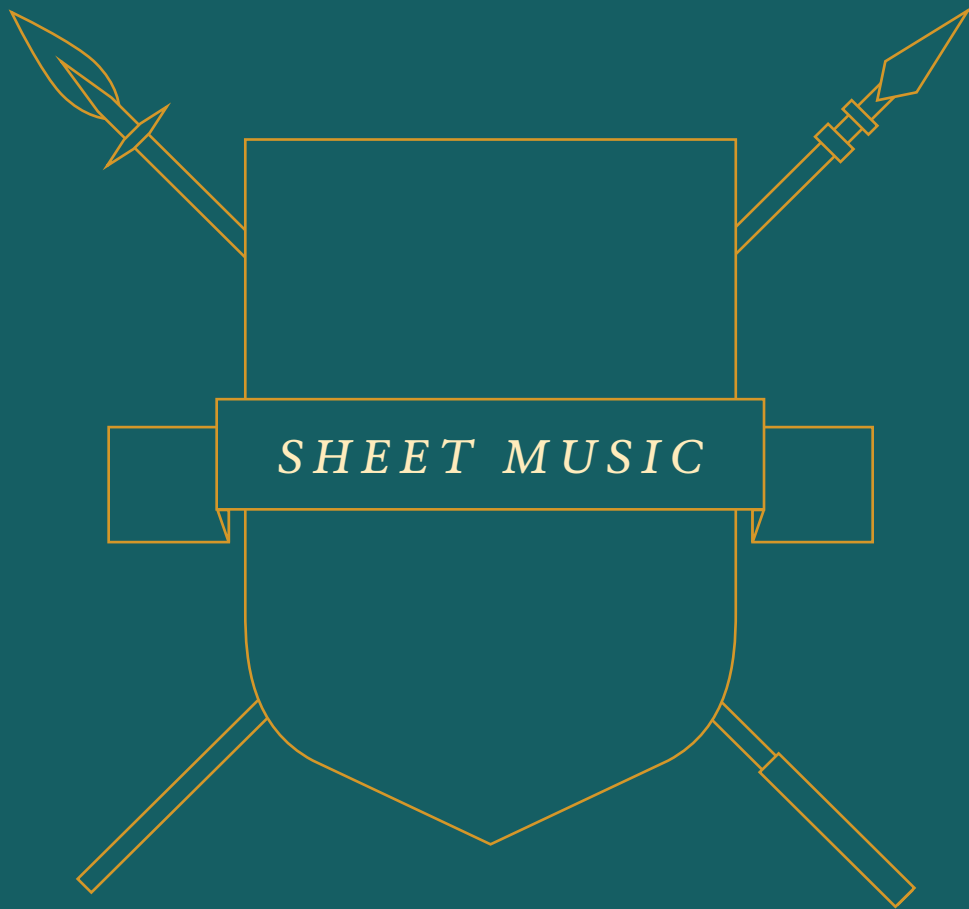
- 7:30–8:30 a.m. TIU Alumni Breakfast — *Melton Hall*
8:30–9:00 a.m. Scripture and worship — *ATO Chapel*
9:00–10:15 a.m. Teaching session 2 — The Doctrine of the Scriptures: Authority, Clarity, and Sufficiency — Graham Cole
10:15–10:45 a.m. Break
10:45–Noon Teaching session 3 — The Doctrine of Humanity: *Imago Dei*, Embodiment, Identity, and Human Sexuality — Gregg Allison
Noon–1:30 p.m. Lunch — *Hawkins Dining Center*
Noon–1:30 p.m. Young Theologians Lunch — *Waybright Conference Room (across hall from Melton)*
1:30–1:45 p.m. Scripture and worship
1:45–3:00 p.m. Teaching session 4 — The Doctrine of Salvation: Penal Substitution — The Heart of the Atonement — Steve Wellum
3:00–3:30 p.m. Break & Announcements



- 3:30–5:00 p.m. Teaching session 5 — The Doctrine of the Church: The People of God, Public Theology, and Politics — Thabiti Anyabwile and Jonathan Leeman
- 5:00–5:30 p.m. Fellowship Prayer and Share (your greatest joy and greatest challenge)
- 5:30–7:00 p.m. Dinner (sponsored by EFCA Network) — *Hawkins Dining Center*
- 7:00–8:00 p.m. EFCA Network Annual Meeting — *ATO Chapel*

FRIDAY, FEBRUARY 7

- 8:30–9:00 a.m. Scripture and worship
- 9:00–10:15 a.m. Teaching session 6 — The Doctrine of Christology: The Exclusivity and Necessity of Jesus Christ — Harold Netland
- 10:15–10:30 a.m. Stretch Break
- 10:30–11:45 a.m. Teaching session 7 — The Doctrine of Hell: Eternal Conscious Punishment — D.A. Carson
- 11:45 a.m.–Noon Closing comments with book drawing (registered attendees only, must be present to win)
- Conference ends



All Glory Be to Christ

1. Should noth - ing of our ef - forts stand n - o leg - a - cy sur -
 2. His will be done His king - dom come o - n earth as is a -
 3. When on the day the Great I Am th - e faith - ful and the

4
 A B E B A
 vive un - less the Lord does raise the house i - n vain its build - ers
 bove who is Him - self our dail - y bread pra - ise Him the Lord of
 True the Lamb who was for sin - ners slain i - s mak - ing all things

8
 E E B C#m
 strive to you who boast to - mor - row's fain te - ll me what is your
 love let liv - ing wat - er sat - is - fy th - e thir - sty with - out
 new be - hold our God shall live with us an - d be our stead - fast

12
 A B E B A
 life? a mist that van - ish - es at dawn a - ll glo - ry be to
 price we'll take a cup of kind - ness yet a - ll glo - ry be to
 light and we shall e'er His peop - le be a - ll glo - ry be to

16
 E E B C#m
 Christ All glo - ry be to Christ the King all glo - ry be to
 Christ _____
 Christ _____

20
 A B E B A B E
 Christ His rule and reign we'll e - ver sing a - ll glo - ry be to Christ _____

Christ the Sure and Steady Anchor

1. Christ the sure and stead-y an - chor in the fur - y of the
2. Christ the sure and stead-y an - chor while the temp - est rag - es
3. Christ the sure and stead-y an - chor through the floods of un - be -
4. Christ the sure and stead-y an - chor as we face the wave of

storm when the winds of doubt blow through me and my sails have all been
 on when temp - ta - tion claims the bat - tle and it seems the night has
 lief hope - less some - how O my soul now life Your eyes to Cal - va -
 death when these trials give way to glo - ry as we draw our fin - al

torn In the suf - fering in the sor - row when my sink - ing hope are
 won Deep - er still, then goes the an - chor, though I just - ly stand ac -
 ry This my bal - last of as - sur - ance see His love for - ev - er
 breath We will cross that great hor - i - zon clouds be - hind and life se -
 *Tag shore of our sal - va - tion ev - er faith - ful ev - er

few I will hold fast to the an - chor it shall nev - er be re -
 cused I will hold fast to the an - chor it shall nev - er be re -
 proved all my hope is in the an - chor it shall nev - er be re -
 cured And the calme will be the bet - ter for the storms that we en -
 true we will hold fast to the an - chor it shall nev - er be re -

moved
 moved
 moved
 dured
 moved

Christ the

Come Behold the Wondrous Mystery

1. Come be - hold the wond - rous mys - tery in the
 2. Come be - hold the wond - rous mys - tery He the
 3. Come be - hold the wond - rous mys - tery Christ the
 4. Come be - hold the wond - rous mys - tery Come slain by

3
 dawn - ing of the King He the theme of heav - ens
 per - fect Son of Man in His liv - ing in His
 Lord up - on the tree in the stead of ruin - ed
 death the God of life but no grace could e'er re -

6
 prais - es robed in frail hu - man - i - ty in our
 suff - ering nev - er trace nor stain of sin see the
 sin - ners hangs the Lamb in vic - tor - y see the
 strain Him praise the Lord He is a - live what a

9
 long - ing in our dark - ness now the light of life has
 true and bet - ter Ad - am come to save the hell - bound
 price of our re - demp - tion see the Fat - her's plan un -
 fore - taste of de - liv - erance how un - wav - er - ing our

12
 come look to Christ who con - de - scend - ed took on
 man Christ the great and sure ful - fill - ment of the
 fold bring - ing man - y sons to glo - ry grace un -
 hope Christ in pow - er res - ur - rect - ed as we

15
 flesh to ran - som us
 law in Him we Come
 meas - ured love un - told
 will be when He comes

Come Thou Fount

D A G A

1. Come thou fount of ev - ery bless - ing tune my heart to sing Thy
 2. Here I raise my eb - en - ez - er hit - her by Thy help I'm
 3. O to grace how great a debt - or dail - y I'm con - strained to
 4. O that day when freed from sin - ning I shall see Thy love - ly

4 D D A G A

grace streams of mer - cy nev - er ceas - ing call for songs of loud - est
 come and I hope by Thy good plea - sure safe - ly to ar - rive at
 be let Thy good - ness like a fet - ter bind me wand - ering heart to
 face clothed then in the blood washed lin - en how I'll sing Thy wond - rous

8 D D

praise teach m - e some me - lo - dious son - net sung b - y flam - ing tongues a -
 home Je - su - s sought me when a strang - er wand - er - ing from the fold of
 Thee prone t - o wand - er Lord I fe - el it prone t - o leave the God I
 grace come m - y Lord no long - er tar - ry take m - y ran - somed soul a -

12 D A G A D

bove praise the mount I'm fixed up - on it mount of Thy re - deem - ing love
 God He to res - cue me from dang - er in - ter - posed His pre - cious blood
 love here's my heart Lord take and seal it seal it for Thy courts a - bove
 way send Thine ang - els now to car - ry me to realms of end - less day

He Knows

D A/C# Bm G D/F# D

1. I know not what a - waits me God kind - ly veils my eyes and
 2. One step I see be - fore me it's all I need to see for
 3. Oh bliss - ful lack of wis - dom tis bles - sed not to know He
 4. So on I go not know - ing I would not if I might I'd

D A/C# Bm G D/F# Bm

o'er each step I'm tak - ing He makes new scenes to rise and
 heav - en shines more bright - ly when earth's il - lu - sions flee and
 holds me with His right hand and will not let me go and
 rat - her walk with God in dark than go a - lone by sight I'd

G A Bm D G A G D

ev - ery joy He sends me comes a sweet and glad sur - prise Where He
 sweet - ly through the si - lence comes His lov - ing "Trust in Me!"
 lulls my troub - led soul to rest in Him who loves me so
 rat - her walk by faith with Him than go a - lone by sight

G D D A/C# G D A/C# A Bm

leads me I'll fol - low m - y trust in Him re - pose and ev - ery hour in per - fect peace I'll

G A Bm D A/C# A Bm G A G D

sing He knows He knows and ev - ery hour in per - fect peace I'll sing He knows He knows

He Will Hold Me Fast

A A/C# D E A A A/C#

When I fear my faith will fail Christ will hold me fast When the tempt-or would pre-
 Those He saves are His de-light Christ will hold me fast pre-cious in His ho-ly
 For my life he bled and died Christ will hold me fast just-ice has been sat-is-

6 D D E A F#m E/G# A D

vail He will hold me fast I could ne-ver keep my hold
 sight He will hold me fast He'll not let my soul be lost
 fied He will hold me fast rasied with Him to end-less life

11 CHORUS C# F#m F#m E/G# A/C# D E

through life's fear-ful path for my love is of-ten cold He must hold me
 His pro-mises shall pass bought by Him at such a cost He will hold me
 He will hold me fast till our faith is turned to sight when He comes at

16 A D E D E F#m E/G#

fast He will hold me fast He will hold me
 fast
 last

21 A A Bm A/C# D D E A

fast for my Sav-ior loves me so He will hold me fast

His Mercy Is More

E E/G# A E B C#m

1. What love could re - mem - ber no wrongs we have done om - nis - cient all know - ing He
2. What pat - ience would wait as we con - stant - ly roam What Fat - her so ten - der is
3. What rich - es of kind - ness He lav - ished on us His blood was the pay - ment His

A Bsus E F#m E/G# A E/G# A E B

counts not their sum Thrown in - to a sea with - out bot - tom or shore — Our sins they are man - y His mer - cy is
 call - ing us home He wel - comes the weak - est the vile - st the poor — Our sins they are man - y His mer - cy is
 life was the cost We stood neath a debt we could nev - er af - ford — Our sins they are man - y His mer - cy is

E CHORUS A E C#m Bsus A E Bsus A E

more — Praise the Lord — His mer - cy is mo - re Strong - er than ness
 more _____
 more _____

B C#m A E Bsus E

new ev - ery morn Our sins they are man - y His mer - cy is more

Holy Holy Holy

1 Ho - ly ho - ly ho - ly Lord God Al - might - y
 2. Ho - ly ho - ly ho - ly allthe saints a dore Thee
 3. Ho - ly ho - ly ho - ly thoughthe dark - ness hide Thee
 4. Ho ly ho - ly ho - ly Lord God Al - might - y

5 ear - ly in the morn - ing out song shall rise to Thee
 cast - ing down their golden crowns a - round the glass - y sea
 though the eye of sinful man Thy glo - ry may not see
 all Thy works shall praiseThy name in earth and sky and sea

9 ho - ly ho - ly ho - ly mer - ci - ful and might - y
 Cher - u - bim and sera - phim fall - ing down be - fore Thee
 on - ly Though art ho - ly there is none be - side Thee
 ho - ly ho - ly ho - ly mer - ci - ful and might - y

13 God in three per - sons bles - sed Trin - i - ty
 Who were and art and ev - er more shall be
 per - fect in power in love and pur - i - Ho
 God in three per - sons bles - sed Trin - i - ty

In Christ Alone

1. In Christ a - lone my hope is found He is my
 2. In Christ a - lone who took on flesh full - ness of
 3. There in the ground His bo - dy lay light of the
 4. No guilt in life no fear in death this is the

3 light my strength my song this Cor - ner - stone this sol - id
 God in help - less babe this gift of love and right - eous -
 world by dark - ness slain then burst - ing forth in glor - ious
 power of Christ in me from life's first cry to fin - al

6 ground firm through the fierc - est drought and storm what heights of
 ness scorned by the one He came to save til on that
 day up from the grave He rose a - gain and as He
 breath Je - sus com - mands my dest - in - y no power of

9 love what depths of peace when fears are stilled when striv - ings
 cross as Je - sus died the wratch of God was sat - is -
 stands in vic - tor - y sin's curse has lost its grip on
 hell no scheme of man can ev - er pluck me from His

12 cease my Com - fort - er my All in All here in the
 fied for ev - ery sin on Him was laid here in the
 me for I am His and He is mine bought with a
 hand till he re - turns or calls me home here in the

15 love of Christ I stand
 death of Christ I live
 pre - cious blood of There
 power of Christ I'll stand

My Worth Is Not In What I Own



1. My worth is not in what I own not in the strength of flesh and
 3. As sum - mer flowers we fade and die fame youth and beat - y hur - ry



bone but in the cost - ly wounds of love at the cross
 by but life e - tern - al calls to us at the cross



2. My worth is not in skill or name in win or lose in pride or
 4. I will not boast in wealth or might or hum - an wis - dom's fleet - ing
 5. Two wond - ers here that I con - fess my worth and my un - worth - i -



shame but in the blood of Christ that flowed at the cross
 light but I will boast in know - ing Christ at the As
 ness my val - ue fixed my ran - som paid at the cross



I re-joice in my Re - deem - er great - est treas - ure well - spring



of my soul I will trust in Him no oth - er my soul is sat - is - fied in Him a - lone

O Praise the Name (Anastasis)

A A/C# D A

1. I cast my mind to Cal - va - ry where Je - sus

5 E F#m D A

ble - d and died for me I see His wounds His hands His feet my Sav - ior

9 E A A/C# D A

on that curs - ed tree 2. His bo - dy bound and drenched in
4. He shall re - turn in robes of

13 E F#m D

tears they laid Him do - wn in Jo - seph's tomb the ent - rance sealed by heav - y
white the bla - zing su - n shall pierce the night and I will rise a - mong the

17 A E A sus A

stone Mes - si - ah still and all a - lone Chorus. O
saints my gaze trans - fixed on Je - sus' face

21 A D A F#m E sus E

praise the name of the Lord ou - r God O praise His name for - e - ver - more for

25 A/C# D F#m D E A 2nd time to m. 11

end - less days we will sing You - r praise O Lord O Lord ou - r God

29 A/C# D A E

3. Then on the third at break of dawn the Son of heav - en rose a -

33 F#m D A E sus E

- gain O tramp - led death where is Your sting the ang - els roar for Christ th -

37 A D E F#m E D E A

e King Lord O Lord ou - r God O Lord O Lord ou - r God

The Lord Is My Salvation

F#m D Esus E F#m D Esus E

1. The grace of God has reached for me and pulled me from the rag-ing sea
 3. My hope is hid-den in the Lord He flowers each prom-ise of His Word

D/F# E/G# A A/C#D Bm E D/A E/A

and I am safe on this sol - id ground the Lord is my sal - va - tion
 when win - ter fades I know spring will come the Lord is my sal - va - tion

F#m D Esus E F#m D Esus E

2. I will not fear when dark-ness falls His strength will help me scale chse walls
 4. In times of wait - ing times of need when I know loss when I am weak
 5. And when I reach the fin - al day He will not leave me in the grave

D/F# E/G# A A/C# D Bm Esus E D/A/A A

I'll see the dawn of the ris - ing sun the Lord is my sal - va - tion
 I know His grace will re - new these days the Lord is my sal - va - tion
 But I will rise, He will call me home the Lord is my sal - va - tion

CHORUS

E D A/C# E D A/C#

Who is like th - e Lord our God? Strong to save faith - ful in love my

F#m E/G# A A/C# D A/C# Bm Esus D/A E/A

debt is paid and the vic - tory won the Lord is my sal - va - tion

BRIDGE D A/C# E/G# F#m

Glo - ry be to God the Fat - her glo - ry

D A/C# E D A/C#

be to God the Son glo ry be to God the Spir -

C#m F#m Bm Esus Asus A

it the Lord is my sal - va - tion Glo - ry

The Power of the Cross

F/A G/B C G7/D C/E F C/E Dm7 F7 GsusG

1. Oh to see the dawn of the dark - est days Christ on the road to Cal - va - ry
 2. Oh to see the pain writ - ten on Your face bear - ing the awe - some weight of sin
 3. Now the day - light flees now the ground be - neath quakes as its Mak - er bows His head
 4. Oh to see my name writ - ten in the wounds for through Your suf - fering I am free

5 F/A G/B C G7/D C/E F C/E F7

tried by sin - ful men torn and beat - en then nailed to a cross of
 ev - ery bit - ter thought ev - ery ev - il deed crown - ing Your blood stained
 cur - tain torn in two dead are raised to life "Fin - ished!" the vic - tory
 death is crushed to death life is mine to live won through Your self - less

8 Gsus G C/E F G/B C C/E F G/B C C/E

wood 1,2,3. This the power of the cross Christ be - came sin for us took the
 brow 4. This the power of the cross Son of God slain for us what a
 cry
 Love

13 F D/F# G G/F C/E F Gsus G C

blame bore the wrath we stand for - giv - en at the cross
 love what a wrath we stand for - giv - en at the cross

There Is A Fountain

B \flat
E \flat
B \flat

1. There is a fount - ain filled with blood dra - wn from Im - man - uel's
 2. The dy - ing thief re - joiced to see that fount - ain in his
 3. E'er since by faith I saw the stream They flow - ing wounds sup -
 4. When this poor lisp - ing stam - mering tongue lies sil - ent in the

F
B \flat
E \flat
B \flat
B \flat /F
F 7

veins and sin - ners plunged be - neath that flood lose all their guilt - y
 day and there may I though vile as he wash all my sins a -
 ply re - deem - ing love has been my theme and shall be till I
 grave then in a nob - ler sweet - er song I'll sing Thy power to

B \flat
F
B \flat
E \flat
B \flat

stains lose all their guilt - y stains lose all their guilt - y
 way wash all my sins a - way wash all my sins a -
 die and shall be till I die and shall be till I
 save I'll sing Thy power to save I'll sing Thy power to

F
B \flat
E \flat
B \flat
B \flat /F
F 7

stains and sin - ners plunged be - neath that flood lose all their guilt - y
 way and there may I though vile as he wash all my sins a -
 die re - deem - ing love has been my theme and shall be till I
 save then in a nob - ler sweet - er tongue I'll sing Thy power to

B \flat

stains _____
 way _____
 die _____
 save _____

There Is A Redeemer

D Dsus D Dsus D A D G A D A

1. There is a Re - deem - er Je - sus God's own Son _____
 2. Je - sus my Re - deem - er name a - bove all names _____
 3. When I stand in glo - ry I will see His face _____

5 D Dsus D Dsus D Dsus D G G/B Asus A7 D

Prec - ious Lamb of God Mes - si - ah _____ ho - ly One
 Prec - ious Lamb of God Mes - si - ah _____ O for sin - ners slain _____
 there I'll serve my King for - ev - er _____ in that ho - ly place _____

9 D D/F# G D G A D A7

Thank You, O my Fat - her for giv - ing us Your Son _____ and

13 D Dsus D Dsus D Dsus D G G/B Asus A7 D

leav - ing Your Spir - it till the work on earth is done

Yet Not I But Through Christ In Me

1. What gift of grace is Je - sus my re - deem - er there is no
 2. The night is dark but I am not for - sak - en for by my
 3. No fate I dread, I know I am for - giv - en the fut - ure
 4. With ev - ery breath I long to fol - low Je - sus for He has

3 more for heav - en now to give He is my joy my right - eous - ness and
 side the Sav - ior He will stay I lab - our on in weak - ness and re -
 sure the price it has been paid for Je - sus bled and suf - fered for my
 said that He will bring me home and day by day I know He will re -

6 free - dom my stead - fast love my deep and bound - less peace to this I
 joic - ing for in my need His pow - er is dis - played to this I
 par - don and He was raised to ov - er - throw the grave to this I
 new me un - til I stand with joy be - fore the throne to this I

9 hold my hope is on - ly Je - sus for my life is whol - ly bound to His Oh how
 hold my Shep - her will de - fend me through the deep - est val - ly He will lead Oh the
 hold my sin has been de - feat - ed Je - sus now and ev - er is my plea Oh the
 hold my hope is on - ly Je - sus all the glo - ry ev - er - more to Him when the

13 strange and di - vine I can sing all is mine! Yet not I but through Christ in me
 night has been won, and I shall o - ver - come yet not I but through Christ in The
 chains are re - leased I can sing I am free yet not I but through Christ in me
 race is com - plete still my lips shall re - peat yet not I but through Christ in me

CONFERENCE SCHEDULE

WEDNESDAY, FEBRUARY 5

- 8:00 a.m. Registration — *outside Melton Hall, Waybright Center*
- Abuse in the Church*
- 8:30–8:45 a.m. Welcome and introduction — Greg Strand
- 8:45–9:45 a.m. Part 1
- 10:00–11:00 a.m. Part 2
- 11:15 a.m.–Noon Part 3
- Noon–1:30 p.m. Lunch — *Hawkins Dining Center (Note: Conference moves to ATO Chapel)*
- Women in Ministry Matters*
- 1:30–1:45 p.m. Welcome and introduction — Greg Strand
- 1:45–2:45 p.m. Session 1
- 3:00–4:00 p.m. Session 2
- 4:15–5:15 p.m. Session 3
- 5:15–6:30 p.m. Dinner — *Hawkins Dining Center*
- Contending for the Faith*
- 6:30–6:45 p.m. Scripture and worship
- 6:45–7:00 p.m. Greeting — Nicholas Perrin
- 7:00–7:15 p.m. Introduction — Greg Strand
- 7:15–8:30 p.m. Teaching session 1 — Fred Sanders

THURSDAY, FEBRUARY 6

- 7:30–8:30 a.m. TIU Alumni Breakfast
- 8:30–9:00 a.m. Scripture and worship
- 9:00–10:15 a.m. Teaching session 2 — Graham Cole
- 10:45–Noon Teaching session 3 — Gregg Allison
- Noon–1:30 p.m. Lunch — *Hawkins Dining Center*
- Noon–1:30 p.m. Young Theologians Lunch — *Waybright Conference Room*
- 1:30–1:45 p.m. Scripture and worship
- 1:45–3:00 p.m. Teaching session 4 — Steve Wellum
- 3:00–3:30 p.m. Break & Announcements
- 3:30–5:00 p.m. Teaching session 5 — Thabiti Anyabwile and Jonathan Leeman
- 5:00–5:30 p.m. Prayer and Share
- 5:30–7:00 p.m. Dinner — *Hawkins Dining Center*
- 7:00–8:00 p.m. EFCA Network Annual Meeting — *ATO Chapel*

FRIDAY, FEBRUARY 7

- 8:30–9:00 a.m. Scripture and worship
- 9:00–10:15 a.m. Teaching session 6 — Harold Netland
- 10:30–11:45 a.m. Teaching session 7 — D.A. Carson
- 11:45 a.m.–Noon Closing comments with book drawing